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A TOPOGRAPHICAL MEMOIR ON EAST
AND WEST FLORIDA WITH ITINERARIES OF GENERAL JACKSON'S ARMY,
1818
*By Captain Hugh Young, Corps of Topographical
Engineers, U. S. A.**

PART I THE MEMOIR (Continued)

5. Indians. The Seminole Indians are a branch of the great Muscogee nation and are divided according to the following table:

Aborigines	{ Palaches Eamusses Kaloosas }	Dispossessed by the nomade Muscogees	
		Hitchetas	{ Mikasukeys Foul Town Oka-tiokinans }
		Uchees	Uchees
Seminoles	{		Eha-who-has-les Ocheeses
			Tamatles
			Attapulgas
			Telmochesses
			Cheskitalowas
			Wekivas
		Creeks	{ Emusses Ufallahs }
			Redgrounds
			Eto-husse-wakkes
			Tatto-whe-hallys
			Tallehassas
			Owassissas
			Cehaws
			Talle-whe-anys
			Oakmulges

*See Introduction by Mark F. Boyd, pp. 16-19, *Quarterly*, issue of July last.

(311). The different tribes of Seminoles are no-made emigrants from the Muscogee nation and settled originally near the Alachua country and Chuckochatte. The word Seminole means wild and is applied indiscriminately by the creeks to all the vagabonds from their nation.

The ancient possessors of the country now held by the Seminoles were, as stated in the table, the *Palaches*, the *Eamusses*, and the *Kalosas*. These tribes were dispossessed by the vagabond Seminoles sometime after the first settlement made by the Spaniards. A decisive battle was fought in the fork of Kichufone and Flint, in which the three native tribes were defeated and driven to the Spanish Fort St. Rose on Okalokina, here they were followed by the Muscogees who after a long siege drove the Spaniards and Indians with great slaughter from post to post out of the country.

The Seminoles have among them three distinct languages-the Hitcheta, the Uchee and the Creek-and the names of the different settlements of these tribes are derived from their towns without indicating any difference either of language or customs.

1. *Hitchetas*. The Hitchetas have the tradition common to many of the southern Indians of their having come from the west-from which quarter they were driven by a more warlike people than themselves.

1. The Mikasukeys have been long settled on a large pond or lake, thirty miles N.N.E. from Fort St. Mark-and before the late campaign they had one hundred and sixty warriors, and eight or nine times that number of women and children. The lake is twelve or fourteen miles long with a breadth of two and three miles the surrounding land fertile and of beautiful aspect. Here the Indians raised abundance of corn, rice, potatoes, peas, beans, and

ground nuts-the soil yielding plentiful crops without much labour of cultivation. They had immense droves of cattle and hogs roaming through the woods, and the abundance of game gave them plenty of venison and skins. They also raised numbers of small but hardy horses. They traded to St. Mark's and Apalachicola with skins, furs, rice, cattle etc., and received in exchange woolens, cutlery, guns and ammunition. They had no arts. Even of pottery they were ignorant from the want of proper clay for the manufacture. Of spinning they knew nothing. They pounded their meal and never had the art of grinding even in its rudest forms. Their agriculture was of the simplest kind. The looseness of the soil obviated the necessity of heavy labour and the work of a few hoes soon opened a field and prepared a crop. Their cabins were neatly built and their rude furniture kept in decent condition. The Mikasukies were considered a warlike tribe and the reputation of the chief Kinhega for talents and enterprise added not a little to their confidence and presumption. Their war chief was Coche-Tustemugge - a brave man and a better soldier than Kinhega.

Kinhega is seventy or eighty years of age and has long been inveterately hostile (312) to the Americans. He always endeavored to keep up the same spirit among his young men. "War" he told them was a manly exercise and the whites "they were bound to hate and exterminate". He always upheld the notion that no army of Americans could penetrate the swamps of their country and on the whole was the most mischievous enemy the United States had among the lower tribes. It was Kinhega who stopped Mr. Ellicot at the junction of Flint and Chattahouchie, when that gentleman was preparing to run the line to the head of St. Marys.

2. *Fowl Town*. The last settlement of these Indians was twelve miles east of Fort Scott, in a tolerable body of land. They had between thirty and forty warriors and their chief Innematla was a man of talents and courage. In manners, trade and agriculture they were similar to the Mikasukees. Formerly the Fowl Towns were neatly (sic) but after their settlement near Fort Scott they had few cattle and depended on their crops and hunting for subsistence. This tribe had the arts of spinning and weaving which they learned before their expulsion from the upper Creeks. In character, they were perfidious, cowardly and mischievous.

3. *Okatiokinas*. This tribe was settled near Fort Gaines. They had sixty-five warriors, and their chief Hones-higa was a peaceable honest Indian who kept his warriors perfectly quiet during the late war. They are considerably advanced in civilization as they use the plough, spin and weave. They have not much cattle but a moderate share of industry supplies them from the soil and chase with an easy subsistence. In character they are warlike-but friendly to the whites.

2. *Uchees*. The Uchees derive their origin from some of the northern tribes, probably the Shawnees. In East Florida they had only fifteen or twenty warriors who were settled near the Mikasukees. Their chief Uchee-Billy was a man of neither talents nor honesty. The Uchees have the worst character among all the Muscogee tribes, being notoriously guilty of every species of crime and vice. In thieving they are peculiarly dexterous and impudent. They spin and weave a little.-

3. *Greeks*.

1. *Ehawhohasles* were settled on the Apalachicola twelve miles below Ocheese Bluff. They had fifteen or twenty warriors, and their chief Apiok-

hija was a good but weak old man. They draw their subsistence chiefly from fishing and hunting having neither arts nor cattle-and no implement of husbandry but the hoe. Their agriculture of course was simple, but their land was good and gave them as much corn and potatoes as they could consume.

2. *Ocheeses*. Settled at the Bluff of the same name. They had only twenty-five warriors and their chief Jack-mealy was a well disposed half breed. They were honest and peaceable and tilled some good land on the river. Before the Creek war, they had abundance of cattle which they lost in the contest, and like many other tribes, were obliged to depend for subsistence on agriculture and the chase. They had no arts.

(313). 3. *Tamatles*. Settled on some good river land seven miles above the Ocheeses numbers twenty-five warriors-chiefs Yellowhair and the black King. In all other respects the same as the Ocheeses.

4. *Attapulgas* were settled in a fine body of land on Little River a branch of Okalokina fifteen miles above where the Mikasukey path from Fort Gadsden crosses that stream. They had twenty-five warriors and their chief Passukemahla was a great rogue and no soldier. With the exception of a few honest families, the Attapulgas were perfidious and unfriendly to the whites. They had no arts and few cattle.

5. *Telmochesses*. Settled on the west side of Chat-tahouchie fifteen miles above the fork and in a good body of land, numbers ten or fifteen.-Chief William Perryman a well disposed Indian but without talents-rather of doubtful character-governed in their feeling towards the whites pretty much by policy. They spin and weave and use the hoe in agriculture.

6. *Tattowhehalys*. These Indians were scattered among the other towns, numbers fifteen or twenty-

chief not known. They were dishonest and unfriendly and had no arts.

7. *Cheskitalowas*. Settled on the west side of Chattahouchie two miles above the line they had sixty-five warriors and their chief Yaholamico is a good honest and sensible Indian, son of a half-breed. They are honest and friendly-cultivate good land, spin and weave and have a few cattle.

8. Red Grounds. Settled two miles above the line. They have only ten or fifteen warriors and their chief Conchallamico is a man of talents, but inveterately hostile to the whites. The Red Ground tribe are dishonest and turbulent-spin a little-have a few cattle and raise a little corn on good land.

9. *Wekivas*. Situated four miles above the *Cheskitalowas* numbers from twenty-five to thirty warriors-chief Ben Perryman a sensible good Indian, character-honest and friendly. They have a little spinning, weaving and ploughing-good land and a few cattle.

10. *Emusses*. A party of fifteen or twenty were settled on the west side of Apalachicola at the fork under Emusse-mico and Ohulluckhija. These were the Indians who massacred Scotts party. The chief of the whole tribe Oshahija has a good character, but the Indians are dishonest and troublesome. The greater part of the Emusses live two miles above the Wekivas on the west side of Chattahouchie-they understand spinning and weaving, cultivate good land, and own a few cattle.

11. *Etohussewakkes*. Situated three miles below Fort Gaines-numbers only ten or fifteen. Chief Micotocoxa killed in West Florida by a party of friendly Indians since the close of the campaign an inveterate enemy of the whites and well supported by the savage hostility of his people. They spin and weave-have good land and no cattle.

12. *Ufallahs*. Settled twelve miles above Fort Gaines-in numbers seventy or eighty warriors, their chief, Tallapahija, is a keen ingenious fellow and friendly they are cunning and dexterous Indians and probably friendly from policy. They spin and weave, have good land and some stock.

13. *Chehaws*. Settled on Flint River in the fork of Makully Creek numbers seventy or eighty warriors chief old Howard or Cochamico-(killed by Capt. Wright) a good old man. The Chehaws are friendly but not to be too far trusted.

(314). Falemmes' Town is on the east side of Flint and a small branch of the larger chehau town. The Chehaws spin, weave and plough. Their land is second-rate and they have a good many cattle.

14. *Tallewheanas*. On the east side of Flint not far from the Chehaws-numbers twenty-four warriors-chief Spokock Tustemugge-keeping up a show of friendship but inveterately hostile to the whites-noted for horse stealing, spinning and weaving-good land and a good deal of stock.

15. *Oakmulges*. East of Flint near the Tallewheanas. Numbers twenty-five, chief *Hotlepoemico*, a brother of *Hoponne* inveterately hostile to the whites. Warlike but perfidious and dishonest-they spin and weave, have abundance of cattle and cultivate good land.

16. *Tallehassas*. Settled on the road from Okalokina to Mikasukey numbers only fifteen. Chief Okiakhija a weak man and unfriendly. Character worthless, dishonest and inveterately hostile. They have neither arts nor cattle, but their land is excellent and gave them fine crops with very little labour.

17. *Owassissas*. Situated on the eastern waters of St. Marks river, numbers from ten to fifteen warriors-chief *Opai-uchee*. Similar in every way to the Tallehassas.

The Indians settled on Sahwanne were emigrants from different tribes-numbers seventy warriors under Bowlegs, a stupid and ill-disposed man-a body of worthless vagabonds. They had abundance of cattle and no arts except the manufacture of excellent moccasins. Cultivated a thin sandy soil on the west bank of Sahwanne river.-

The *Cheuckochattes* are situated sixty or seventy miles S.E. from the towns on Sahwanne-emigrants from different tribes principally from the Ufallahs. Chief not known-similar in habits and disposition to the Sahwannes. They have vast numbers of cattle, no arts and excellent land.-

Customs, Manners etc.

1. War and treaties. The Indians make no declaration of war. Alliances offensive and defensive are made by sending round a red *stick* the acceptance of which binds the tribe accepting to aid in prosecuting the contemplated expedition. Their excursions are then made without the least warning and with the greatest secrecy-the mode of warfare not differing from that of other Indians. Peace is made by the exchange of a white feather and the treaty is concluded with the feather dance and Eagle-tail song.

2. Councils are called by the chief for consultation on any subject of a public nature and consist of all the men of the tribe. The only speakers are the chiefs and old men-the young men preserving a respectful silence and merely voting on the settlement of disputed questions. Councils of several tribes are only called by chiefs of great influence and they fix the place of meeting. The sessions of councils are held in the squares of the villages, in buildings erected for the purpose near the dwellings of the chiefs. The square is occupied by four cabins, one for the old men, one for the warriors-one for

the young men and one for the women. The place of the chief is in the midst of the old men. (315) The next in rank sits nearest to him and the others take their seats promiscuously. In the warrior cabins the chief warrior sits on the left hand when the cabin is on the right of the square-the reverse when the cabin is on the left. On the meeting of the council the warriors are appointed to hand round the *Black drink* which is made by a chief particularly designated and consists of a strong infusion of the cassino leaf previously dried in the sun and parched in a clay pot over the fire-The *Black-drink* is a ceremony of great influence and solemnity-the Indians believing that the white scum of the tea and the white smoke of the calumet pipes have a purifying effect in destroying all malice, envy or animosity that may have previously lurked among them. The tea is served in a large gourd first to the chief men-then to the warriors and young men, in order-and they vie with each other in the quantities they drink. The medical effect of the drink is emetic-from which quality they probably derive by a metaphor, the principal part of its moral virtue. Pipes are smoked without any order or distinction each individual offering his tobacco pouch to his neighbour, and using his in exchange.-After the business of the council is settled the numbers separate without any ceremony of feast or dance connected with their corporate functions-the only furniture of the council cabbins are sitting benches and utensils for preparing the black drink-and the only ornaments are the painted scalps of their enemies which during war are suspended on a red pole in the square, and in peace decorate the walls of the houses.

The cabins of the square occupy three sides of it-and are built of light materials a little elevated and open on the inner sides, the outer sides of the

houses are merely closed by a light trellis work of cane and split pieces of wood.

3. *Marriages.* There is no marriage ceremony among the southern Indians, application is made to the relations of the girl who grant the suitor permission to make the trial. The lover then goes, at night, to the corn-house where he is joined by the bride, if she approves the bride-groom-if not, the lover passes a lonely night. This is tried three nights successively and if all fail, the gentleman is considered as ultimately rejected-if successful, the bride is carried to the cabin of her husband and set about her domestic duties.

The authority of the husband is absolute, but for tyrannical treatment the wife can abdicate without ceremony. The property of the wife is distinct from her husband's - her duties are servile-the whole domestic and agricultural labours falling to her share-hunting being almost the only employment, of the men. Polygamy is allowed to any extent and among a number of wives the favorite sultana rules with despotic sway.

4. *Trade.* The Indians carry furs and their other products to the white traders and receive in exchange cutlery etc., and money. Their pecuniary accounts are regulated by "Chalks" the value of the "chalk" depending on the factor with whom they trade, Their articles of trade are carried on pack horses.

List of articles exchanged by the Indians with the factors-with the customary prices at the trading house on Apalachicola.-

Deer skins	\$ 0.25	per lb.
Raccoon do .....	.12½	each
Fox skins .....	.18 ¾	each
Otters-best	3.00	each
Cow-hides ..	1.00	each
Wild cat skins .....	.25	each
Tiger skins .....	.25	per lb.

Corn	\$ 0.75	per bushel
Pease .....	.75	" "
Rice	1.50	" "
Bacon .....	.12 1/2	per lb.
Cow and calf	10.00	
Cow	8.00	
Aged steer	10.00	
Three year old	8.00	
Two year old	6.00	
Yearling	4.00	
Fowles	3.00	per doz.
Bees wax .....	.25	per lb.

For these articles they received money, woolens, coarse linens, calicoes, cutlery, farming utensils, axes, hatchets, hoes, etc.-powder and shot, sugar, coffee, salt and rum.-

5. *Amusements.* Consist of ball playing and dancing. The ball-play is precisely similar to the same game among the Choctaws. The dances are numerous and all have different names. There is however great monotony in the figures.-Generally they dance in a circle, accompanying their motions with singing. The motions are compounded of shuffling and leaping. Both feet are kept together and the body faced in different directions with the beats of the music. The musician sits generally in the center and merely beats two pieces of cane together accompanying with his voice-the beating to give the time to the dancers.

6. Influence and rank of women.-None whatever. The women are regarded as made for the service of the stronger sex and are obliged to perform all the drudgery of domestic and agricultural duties.

7. Property. The Indians have a special property in their stock, moveables and the materials of their cabbins. These they may dispose of-their fields they cannot. They may grant their chattel property by will to any friend they please but the goods of an intestate are equally divided among the children. The wife has no dower-her right to hold property dis-

tinct from her husband being deemed an equivalent. In litigation about property the strongest party gains the suit and the chief in his judicial capacity has only a moral influence by advice and persuasion without the power of applying legal sanctions. But the mutual peaceable deportment of the Indians is never broken except in drunken excesses and quarrels cease so soon as the effects of the liquor are dissipated. Enmities however are not soon forgotten and generally break out in frolics however distant the intervals.-

8. *Power of chiefs.* This is almost entirely confined to the influence of their experience and eloquence. Exclusive legal privileges they have none nor can they enforce an order when unpopular. They may by (317) common consent, be deposed and are sometimes gradually displaced by the ambition and talents of other demagogues. In the field-actually employed in warlike duties the power of the war chief is considerable. The pride of a warrior prompts him to a cheerful discharge of his military duties and disgrace is feared worse than death. Desertion cannot be punished but by loss of character and the warriors when tired of a campaign may with impunity oblige their leaders to return with them to their homes.

The treaty making power resides under the consent of the tribes, with the war and peace chiefs, who arrange the terms of the compact, sign, and see them enforced. There is no special election of chiefs. Popularity gradually acquired induces a distinguished man to take an active part in the national concerns-and he is thence forward entitled a chief with rank in the council and field. In a campaign, the subordinate officers are chosen from among the more daring of the warriors under the war chief, and have no other influence but what their enterprise, genius and courage naturally give them.

9. *Burials.* An Indian dying at home is buried in his cabin and the family mourn for him without artificial ceremonies. In the woods, the dead are either elevated on scaffolds or laid on the ground and a small pen built around them. The gun and ammunition of the deceased were formerly deposited with them-but latterly this custom has been given up.

10. *Religion, Superstition, etc.* The Seminoles have an idea of a Supreme being Whom they call "He-sak-ke-te-mass," maker of breath but they pay him no reverence, and have not even the rudest kind of worship among them. Sorcery is common, but they attribute the pretended effects of magical preparations to physical causes originating in their mixtures and not as connected with the agency of invisible beings. Their sorcerers pretend to the power of controlling the elements, curing diseases, and killing their enemies, however distant. The incantations are performed with the greatest secrecy and the rites and preparations not known.

The prophets are not numerous. Francis (Hillis-hija) and a negro girl were the only prophets among the lower tribes. The girl always commenced the process of divination by wrapping herself in a blanket, in which she made singular whistling sounds for several minutes. She said an invisible being then communicated a view of future events.-Francis was unable to foresee his capture and execution.-

11. *Moral obligations.* None of conscience or principle. Policy is the only tie among the Seminoles. Lying is not a vice, on the contrary, dexterous lying is a considerable qualification and regarded as a virtue. Thieving and perfidy are ingenuity and political wisdom.

12. *Holidays.* The green-corn-feast is the most important. This takes place at the latter end of June when the corn becomes eatable. The tribe meets at

the council square where they are seated in the same order as at other ceremonies. They then cleanse out thoroughly with black-drink and snake-root tea to prepare for the feast. All the old fires are then entirely extinguished and new ones lit by the attrition of two pieces of wood. Finally the green corn is roasted and boiled and presented to the guests who eat to excess in honor of the season.

13. *Infancy, Boyhood, Puberty and old age.* No authority is exercised by parents after the period of infancy. The boys do as they please and their subsistence is the only care of the father and mother. The father teaches them hunting and other manly exercises-the wife instructs the girls in the domestic duties. The periods of the different stages are not particularly designated but depend on the strength, enterprise and disposition of the candidate for advancement. The respect (318) universally paid to age is a striking feature of the Indian character. This is with them both a feeling and a habit, and an Indian would feel himself disgraced who could so far forget himself as to treat a senior with disrespect. It is worthy of remark that this amiable characteristic is generally the first they loose in learning the habits of civilized life.

14. *Doctors.* There are no men among the Seminoles who are professedly doctors. They almost all however dabble in physic, which is with them a mixture of incantation and herbal preparations, they are acquainted with a variety of plants possessing cathartic, emetic and sudorific virtues and some that are useful in allaying the inflammation of external injuries. These are generally kept secret and the Indians have obstinate objections to discover them.

The view of the Indians taken applies to their situation and circumstances before the late campaign.

Their condition now is woefully altered. Spirited on by G. Brittain and urged by their own restless and vindictive tempers they had carried on for years a system of depredation and cruel outrage on our southern border. The threats of our government they laughed at. The feeble efforts of the frontier settlers were easily repelled and secure in their swamps and thickets they looked forward to years of murder and exaction without interruption or punishment. The events of the late expedition under General Jackson, have taught them it is to be hoped an awful and durable lesson. They have now seen their morasses of fancied security penetrated with ease by cavalry and artillery and their "impene-trable thickets" scarcely giving perceptible delay to the march of an army. They have seen their chief and prophet executed their cattle and provisions destroyed and their flourishing towns and fields burnt and ravaged by a painful but just and necessary retaliation. What course of conduct they will next adopt is doubtful. If still unawed by their late chastisement, they concentrate their strength on the east of St. Juan's, they may yet give serious trouble to the settlements on St. Tilla [Satilla?] and Ste. Marys. But their numbers are too inconsiderable to effect much and proper exertions with but little expense of men or money may not only repel but finally and effectually disable them.

Where the remnants of the different tribes have gone to is in some degree a matter of conjecture, most of the Indians of Apalachicola have retired into West Florida and are suspected to be hiding near the coast about St. Rose's Bay. The Ocheeses gave themselves up at St. Mark and were furnished with canoes and provisions to carry them up the Apalachicola to the Creek nation, where they were promised protection. But, since leaving the fort, nothing has

been heard of them and they have probably joined those in West Florida.* -The Attapulgas, Fowl Towns, and those who massacred Scotts party joined the Mikasukeys and fled with them towards *Chuckachatte* and *Tampia*. The party of Peter McQueen which was overtaken and beaten by McIntosh on the route to Sahwanne, is probably scattered near the coast about the mouth of Assilla creek. The negroes of Sahwanne fled with the Indians of Bowleg's Town (319) toward Chuckachatte. In considering the history of all the southern Indians as handed down by their own traditions-this important truth is manifest-that their title to territory rests only on forcible occupancy and the dispossession of other tribes now partially or entirely extinct. The Choc-taws, the Chickesaws, the Cherokees, and Muscogeas are all emigrants from other countries and they all had to fight their way into the territories which they now possess. Nor did they merely make a forcible partition of soil. Their right does not rest on any species of purchase-either imposed on the weaker nation or fairly made by the offer of an equivalent.

*They have since arrived at Fort Scott.-

Extermination of the most ruthless kind was the only security which they aimed at obtaining for their possession and at this day even the names are scarcely known of whole tribes swept by these different invaders from the earth.

In what a different point of view does this fact place our Indian relations in the eye of the Philosopher and Philantropist. Our pacific and forbearing policy towards the savages is no longer a "partial atonement. for the deep wrongs of our fore-fathers"-Mankind must view it as springing from feelings wholly uninfluenced by such considerations and prompted by justice and benevolence. It entirely does away those shadowy and romantic excuses for

Indian perfidy and outrage which ignorant writers have so plausibly urged and by placing the Indians on the footing of other nations in their political relationship to these states enables us to pursue a course of conduct towards them unbiased and untrammelled by feelings as false as they are impolitic. It is not contended that because the Indians hold their present possessions by right of conquest, that we are therefore justifiable in dispossessing them by the same means and holding their territory by the same right, but it is fairly questionable whether it be not proper to adopt such a line of policy towards them as shall be based on our own views of beneficial result-without being trammelled by discussions and objections on their part which are always prompted by ignorant and interested individuals or whether the Government will suffer the dishonest influence which such individuals have among the Indians to defeat schemes of policy, devised for mutual advantage however grand and beneficial.

6. *Spanish Settlements.*- Very little is known of the early Spanish settlements in East Florida-altho from the remains of forts, highways, bridges, etc., scattered through the country, they must have been considerable. The government of Spain soon saw the importance of Florida, and when emigrants had begun to cultivate the good soil of the interior, they resolved to secure those infant settlements by a chain of defences. In consequence, a line of works was extended from Little River to St. Augustine running nearly in an east and west direction and connected by a broad highway, made practicable through the lower parts of the country by durable causeways and bridges.-At each of the points where the population rendered a fortification necessary a work was regularly constructed. Generally on a square, with bastions and a rampart and parapet of earth.-The first

of these posts was on the west bank of Apalache, two miles S. W. of the present Fort San Marcos. The next was twenty-six miles north of it, and not far from the Mikasukian Lake. Then in order-Little River, St. Rose at Okalokina-a fort on Assilla-St. Pedro on Histenhatche and St. Francisco on St. Juan's. The highway connecting these different settlements is yet to be seen in many places where the Indian routes through the country (320) cross or run along with it. The upper Sahwanne path is parallel with the great road for a considerable distance and one of its forks is crossed by the path from St. Marks to Assilla. The deep indentation in the soil will preserve the road visible for centuries. At the crossing place of Assilla creek, the remains of a bridge and extensive causeway of cabbage tree logs evidence the industry of the Spaniards and the population of their settlements at a former day. Since the destruction of these fortresses, the only post the Spaniards have kept up in this part of East Florida is Fort San Marcos on the Apalache. The plan of this work given by Capt. Gadsden supersedes the necessity of a description here. It is situated at the junction of Wakally and St. Marks rivers and nine miles from the Bay. The land about the fort is open prairie for one mile when the flat pine woods commence. The prairie is swampy and has a thin covering of rich mould on a base of calcareous rock and firm white sand.

Traders. - The only trading establishments were-a branch of the House of Forbes & Co., formerly Pantton Leslie & Co., on the Apalachicola and one made by an Englishman named Arbuthnott at Sahwanne. The former brought goods from Cuba-the latter from New Providence.

The house of Forbes and Co. have made an immense fortune by their trade with the lower Creeks

from whom when their debts accumulated, they take large bodies of land in payment under the consent of the Spanish Government. The tracts of land owned by them in East Florida comprehends almost all the good land described in the foregoing sheets. Extending on the east side of Apalachicola from the mouth of that river, to a point not far below Flint thence, eastwardly across Little River to Okalokina and thence southwardly to Apalache embracing the Wakally and its head spring. This tract of country will be of incalculable value to the proprietors should the United States retain the Floridas. At present the good land does not sell high and might be probably bought for two dollars per acre.

7. *Negroes.*-The negro fort at Prospect Bluff on Apalachicola is described by Captain Gadsden. The negroes at Sahwanne were fugitives from Georgia and St. Augustine and were living in quiet and plenty without a single temptation to depredate in our territory. Their distance screened them from the single efforts of their masters to recover them and the abundance of cattle and corn obviated every plea on the score of subsistence. They were situated handsomely on the west bank of Sahwanne, thirty-six miles from its mouth-in a hammock of thin but productive soil where they raised corn, potatoes, peas, beans and rice. Their cabbins were large and better constructed than those of the Indians and many of them had neat gardens enclosed by paling and affording good fruit and vegetables. Their form of government was similar to that of the Indians. The chief was a *Mulatto* whose talents formed his only tie of authority and who knew that the respect and affections of the negroes were the only security to the continuance of his magistracy. In numbers they were about two hundred men with the usual proportion of women and children.

8. *Agricultural products.*- A much greater proportion of Florida is cultivated than a traveler from northern climates would probably imagine. (321) Such an observer would in all likelihood pronounce the pine land steril and useless, limiting his opinion of productiveness to the soil with a growth of oak and hickory-or to river bottom with cane and other growth;. But the corn crops raised on the sandy hammock at Sahwanne-the crops at Chehaw town on Flint, and the successful culture of some other pine districts show that a soil where sand greatly predominates may in such a climate be made productive even by Indian agriculture. But with the industry and superior farming knowledge of the whites, even in the sand hills would produce valuable cotton.

A planter accustomed to examine lands would discover that the sand of the higher parts rests almost uniformly on a bed of stiff marly clay, which when worked up with the sandy stratum at the surface would make a fertile and productive soil. He would also discover that in the hilly parts where the ferruginous sand rock is visible at the surface-there is often an argillaceous mixture which renders the soil friable and holds out hopes of raising crops even on those desolate looking eminences. But there is no need of doubtful adventure in the river and hammock land of Florida. On the Apalachicola, the soil of the bottoms equals that of the Mississippi and on many of the Bluffs there are, as already described, the most desirable situations-a rich ochrish soil with security from inundation. The land of Little River, Okalokina, Tallehassa, Mikasukey, Wakally, Assilla and St. Juans presents an aspect of most prepossessing beauty-a surface gently rolling, fine large timber, good water and generally a deep red soil with strength and fertility equal to any kind of

culture. It would be unfair to estimate the prospective agricultural importance of this country from the crops of the Seminoles. The Indians make no experiments, having few wants, and despising luxuries, they prefer raising a sufficiency of corn and potatoes to the labour of a trial which might have proved the aptitude of their soil for cotton and sugar without affording them any direct or speedy benefit. They would naturally prefer the easy task of occasionally hunting large droves of cattle to the drudgery of testing the productiveness of the pine lands where those cattle found abundant pasturage, to ascertain therefore the one or the other-whether sugar can be raised on the richer land and whether anything can be raised on the poorer-the enterprise of the white planter must be admitted to a trial-and of the success there is little doubt.

Sugar on the Mississippi is raised as high as Point Coupee in Nat. 31° n.-why should it be a more precarious crop in Florida below Lat. $30^{\circ} 4''$ within which parallel is the body of good land described before-cotton and hemp will succeed beyond a doubt and indigo will on the bottom land where the stiff marl has but a little mixture of sand. Rice succeeds already among the Indians and of horticultural products both vegetable and fruits-all the southern varieties may be successfully introduced. Hitherto, neither cotton nor sugar have been tried in this part of East Florida-the Indians and few white settlers confining themselves to corn, rice, potatoes and beans-of fruits, the fig grows at St. Marks and some old trees are found among the ruins of the Spanish settlements on Okalokina and Assilla. Thriving peach trees were blooming at Sahwanne and the wild plum is found in every thicket. Melon, cucumber, peas, salad, cabbage and other garden vegetables are found in the garden at St. Marks-flourishing in

spite of a broiling sun and a soil of almost unmixed sand.

9. *Climate.* - The climate of the northwest part of Florida is pleasant and healthy. The sea breezes cool and refresh the air in the warm months-and the absence of fogs and wet springs secure it. from the visits of intermittents (322) and other southern fevers. The spring and fall are generally dry and the rainy season usually commences in December. There are then occasional spells of cold weather until March, when the pleasant season begins and lasts until June with a regular alternation of light breezes from the N. E. and the Gulf, either of which is cool and refreshing. After June, the warm weather commences with suffocating breezes from the S. W. relieved by variations to the S. E. and occasional showers. At this season the dews are remarkably heavy. The most unpleasant part of the day in summer is generally in the morning from sun-rise to 8 o'clock-at which period not a leaf stirs. After 8 a light breeze from the sea revives everything and continues till evening. It is then either succeeded by a distressing calm in which the unmitigated heat of the sun cannot be escaped even in the closest shade-but more generally by a land breeze from the N. E. quite as agreeable as that from the water. The nights are always cool and strongly tempt the dangerous indulgence of exposure. But this imprudence is highly hurtful from the heaviness of the dews and the great change of temperature-which checks perspiration and induces a long train of diseases. The thermometer* in summer, ranges from 80° to 89° in the shade, but sometimes rises to 95° and even a hun-

*Fahrenheit.

dred-but this is very rarely. In the winter it is seldom below 30° and from that mounts occasionally to 50° .

This country is not often visited by Equinoxial hurricanes. More damage is done by summer storms, which sometimes rise suddenly from the S. W. and although of transient duration are often very destructive. The spring of 1818 was the coldest that has been known in Florida for many years. On the 22d of April a frost of most destructive kind blighted all the young vegetation along the southern frontier from Mobile to Sahwanne and probably to the Atlantic. It was followed by several days of excessively cold weather in which a large fire, even in the middle of the day, was far from uncomfortable. The effects of this frost, which I noticed on the whole route from St. Marks to Pensacola were singularly various in situations and appearance. On some of the high grounds, the vegetation was scarcely effected, whilst in places much lower, and apparently sheltered, the frost had the same appearance as the blasting of a fire among the low bushes and shrubs. Even large trees had their small leaves partly withered and the foliage of some young oaks presented a singular motley show of russet and green.

(The itineraries of Gen. Jackson's army will follow in the next issue of the QUARTERLY.)